

Genesis Lesson 5: Genesis 5:1 – 6:8

Lecture

- Chapter 5 introduces us to the 2nd genealogy in the book of Genesis. The 1st genealogy was the one we saw in Genesis 4:17-22.
- According to Victor Hamilton, there are 2 types of genealogies in Genesis: linear/vertical and segmented/horizontal.
 - Linear/vertical genealogies trace an unbroken line of descendants.
 - Segmented/horizontal genealogies trace the descent from one individual through several of his children.
 - The linear/vertical genealogies are always more important in Genesis because they focus on the chosen line and establish legitimacy for membership in that line. We need only look at the 2 genealogies of Jesus in Matthew 1:1-17, which traces Jesus from Abraham to Joseph, and Luke 3:23-38, which traces Jesus from Joseph to Adam, to see evidence of this.
- In the 1st 11 chapters of Genesis, there are 4 different genealogies, and each serves a specific purpose.
 - The 1st genealogy, Genesis 4:17-22, details the descendants of Cain.
 - This genealogy starts out vertical, but then becomes horizontal with Lamech's sons.
 - What is its purpose? Lamech's sons document noteworthy cultural and technological developments.
 - But we also know that the line of Cain is far apart from God; it cannot be the chosen line. Cain has gone his own way by his own bad choices.
 - I like the words of J. Ellul in his book *The Meaning of the City*: "Cain wants to find alone the remedy for a situation he created, but which he cannot himself repair because it is a situation dependent on God's grace."
 - And Cain is far away from God's grace because he cannot admit his sins before God.

- The 2nd genealogy, Genesis 5:1-32, details the line of Adam through his son Seth.
 - This is a linear/vertical genealogy for a chosen line.
 - What is its purpose? This genealogy produces Noah, “a man who had found favor with God; a righteous man, blameless among the people of his time, who walked faithfully with God.” (Genesis 6:8,9b)
- The 3rd genealogy, Genesis 10:1-32, is what is referred to as The Table of Nations.
 - Its purpose is to document the descendants of Noah’s 3 sons, Shem, Ham and Japheth. Their descendants produce the 3 great divisions of mankind in the ancient world.
 - This is an example of a segmented/horizontal genealogy.
- The 4th and final genealogy, Genesis 11:10-32, is a more specific genealogy of the descendants of Shem’s son Arphachshad (Arphaxad).
 - Its purpose is to document the line producing Abram, who will be chosen by God to be the father of many nations and through whom all the peoples of the world will be blessed (Genesis 12:1-3).
 - Again, this is a linear/vertical genealogy of the chosen line.
- We have already said that the purpose of the genealogy in Genesis 5 is the production of the chosen line which produced Noah. There are a few other points of interest we should make about this line.
 - Let’s begin with a chart which documents the age of fatherhood and the age of death of some key men, starting with Adam and ending with Terah. This chart came from the ESV Study Bible.

Man	Genesis Passage	Age at Fatherhood	Age at Death
Adam	Gen 5:3-5	130	930
Seth	Gen 5:6-8	105	912
Enosh	Gen 5:5-11	90	905
Kenan	Gen 5:12-14	70	910
Mahalalel	Gen 5:15-17	65	895
Jared	Gen 5:18-20	162	962
Enoch	Gen 5:21-24	65	365
Methuselah	Gen 5:25-27	187	969
Lamech	Gen 5:28-31	182	777
Noah	Gen 5:32; 9:29	500	950
Shem	Gen 11:10-11	100	600
Arpachshad	Gen 11:12-13	35	438
Shelah	Gen 11:14-15	30	433
Eber	Gen 11:16-17	34	464
Peleg	Gen 11:18-19	30	239
Reu	Gen 11:20-21	32	239
Serug	Gen 11:22-23	30	230
Nahor	Gen 11:24-25	29	148
Terah	Gen 11:26-32	70	205

- Focusing on the ages, should we take them at face value, or should we consider them to be symbolic?
 - No commentator has produced a satisfactory explanation. I like the ESV Study Bible's comment:
 - "The traditional understanding is that the numbers should be taken at face value, often assuming that something changed in the cosmology of the earth or in the physiology of humans (or in both) after the flood, resulting in a rapid decline in longevity, finally stabilizing at a "normal" life span in the range of 70 years or 80 years (see Psalm 90:10). In any case, one clear implication of these genealogies is that these people actually lived (regardless of how long), and that they actually died."
- How do we explain these ages in conjunction with Genesis 6:3, in which God says, "My Spirit will not contend with humans forever, for they are mortal; their days will be a hundred and twenty years."

- Looking at the chart on the generations after Noah, we can see that this is clearly not the case.
 - Some scholars have suggested that God’s decision was gradually implemented and that he chose, by his grace, to allow some men of the chosen line to live beyond 120 years.
 - Gordon Wenham notes that in the post-flood chapters, recorded death ages begin a steady decline. Later men rarely lived past 120. Joseph lived to 110; Moses lived to 120; Aaron lived to 123; and Joshua lived to 110.
 - Certainly, long life could be construed as a sacred and honorable blessing from God, while it lasted.
- Genesis 5 verses 21-24 take us to Enoch.
 - “When Enoch had lived 65 years, he became the father of Methuselah.²² After he became the father of Methuselah, Enoch walked faithfully with God 300 years and had other sons and daughters.²³ Altogether, Enoch lived a total of 365 years.²⁴ Enoch walked faithfully with God; then he was no more, because God took him away.”
 - Twice in these verses, we read that Enoch walked faithfully with God. What do these words mean?
 - “Walk with” suggests communion and fellowship.
 - Some later Bible verses provide context and suggest that walking with God suggests a special intimacy with God and piety as well.
 - In speaking about the covenant that God had with Levi and the priestly class, God says the following in Malachi 2:6b, “He walked with me in peace and uprightness, and turned many from sin.”
 - He has shown you, O mortal, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God. Micah 6:8

- The other key point we learn from this Genesis passage is that Enoch did not die a natural death, because God took him away.
 - To be taken away into God's presence is surely a greater honor than a long life.
 - It is a distinction which Enoch shares with only the prophet Elijah. Here is the passage from 2 Kings 2:11-12, when Elijah and Elisha were together.
 - As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind.¹² Elisha saw this and cried out, "My father! My father! The chariots and horsemen of Israel!" And Elisha saw him no more.
- You might have asked yourself why we read Genesis 6:1-7 this week.
 - This passage is nicely bracketed by Genesis 5:32 and Genesis 6:8, which speak about Noah.
 - The passage gives us God's moral motivation for the Flood, whose story begins in Genesis 6:9.
 - The passage links the genealogy of Adam through his son Seth in Genesis 5:1-32, with the rapid population expansion through this land. They have been fruitful and multiplied.
- Next, let's tackle Genesis 6:1-2 which says, "When human beings began to increase in number on the earth and daughters were born to them,² the sons of God saw that the daughters of humans were beautiful, and they married any of them they chose."
 - Who are the sons of God and the daughters of men in this passage?
 - John Walton says that this passage is "one of the thorniest in Old Testament interpretation."

- Scholars have developed various interpretations over the years.
 - **The sons of God are angels who married the daughters of men.**
 - This view held until the 2nd century AD, when Christian and Jewish authors adopted completely different interpretations.
 - Intertestamental literature (between Malachi and the New Testament) heavily favored this interpretation. *1 Enoch* is an example.
 - Some scholars dismissed this interpretation of angels because the New Testament teaches in Matthew 22:29-30, Mark 12:24-25, and Luke 20:34-36 that angels do not marry.
 - Jesus replied, “You are in error because you do not know the Scriptures or the power of God.³⁰ At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.”
Matthew 22:29-30
 - The other major objection to the angels’ theory is that mankind is being punished for the actions of angels (Genesis 6:5).
 - **The sons of God are rulers who married the daughters of men.**
 - This is the interpretation adopted by Jewish scholars in the 2nd century AD and it has appeal among some Christian scholars today as well.
 - The subtext is that the rulers may have taken women as wives with impunity or exercised the “right of first night.” In the latter case, a local authority (ruler, king, etc.) demands and exercises the right to spend the first night with any woman who is being married.
 - We know this was a practice in ancient Mesopotamia, as documented in the *Gilgamesh Epic* in 2100 BC. In the context of the right of first night, the Genesis passage might be interpreted as “the sons of God took other men’s wives.”

- **The sons of God are the godly descendants of Seth, and the daughters of men are the ungodly descendants of Cain.**
 - This is the interpretation adopted by early Christian scholars in the 2nd century AD.
 - This interpretation fell out of favor because there is no place in the Old Testament which identifies descendants of Seth as sons of God.
- We cannot be absolutely sure what this passage means. The ancient audience for this passage likely understood what was meant but that understanding has been lost over time.
- This same statement can be applied to Genesis 6:4, “The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown.”
 - The only other Scripture reference to Nephilim comes from the comments of the spies Moses sent into Canaan with Caleb in Numbers 13:32c-33.
 - “All the people we saw there are of great size.³³ We saw the Nephilim there (the descendants of Anak come from the Nephilim). We seemed like grasshoppers in our own eyes, and we looked the same to them.”
 - The best interpretation of Genesis 6:4 is that the Nephilim were large in stature, and they were mighty men of renown. This verse may be an extraneous comment.
- We close with an analysis of Genesis 6:3, 5-7.
 - Then the LORD said, “My Spirit will not contend with humans forever, for they are mortal; their days will be a hundred and twenty years.” Genesis 6:3
 - “The LORD saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time.⁶ The LORD regretted that he had made human beings on the earth, and his heart was deeply troubled.⁷ So the LORD said, “I will wipe from the face of the earth the human race I have created—and with them the animals, the birds and the creatures that move along the ground—for I regret that I have made them. But Noah found favor in the eyes of the LORD.” Genesis 6:5-8

- The word “mortal” in Genesis 6:3 is “flesh” in the Hebrew Masoretic text. Thus, God intends to withdraw his Spirit, his breath, his N^osama from man after 120 years. Without his Spirit, the flesh which is man will die.
 - If it were his intention and he withdrew his spirit and breath, ¹⁵ all humanity would perish together and mankind would return to the dust. Job 34:14-15
- Other important points are:
 - The human race across the earth was wicked, except for Noah (Genesis 6:8). So, both the line of Seth and the line of Cain are implicated.
 - Mankind’s wickedness does not just express itself in actions. Mankind’s thoughts are wicked also.
 - The words of Paul in Romans 1 are so appropriate here:
 - The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness Romans 1:18
 - For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened Romans 1:21
 - Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. Romans 1:24
 - Furthermore, just as they did not think it worthwhile to retain the knowledge of God, so God gave them over to a depraved mind, so that they do what ought not to be done. ²⁹ They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. Romans 1:28-29

- Note the contrast in these passages to Genesis 1:31, when God saw all that he had made and declared it very good. The sins of mankind have run amuck throughout the entire world, destroying all God's plans for his creation.
- God intends to reverse his great acts of creation with the Flood.
- With the mention of Noah, who has found favor in the Lord's eyes, we see that there may be a measure of grace in what God intends to do.
- The comment about Noah puts him on par with Moses, who also found favor in the Lord's eyes.
 - The LORD said to Moses, "I will also do this thing of which you have spoken; for you have found favor in My sight and I have known you by name." Exodus 33:17 (New American Standard translation)

Genesis Lesson 5: Genesis 5:1 – 6:8

So I hated life, because the work that is done under the sun was grievous to me. All of it is meaningless, a chasing after the wind. ¹⁸ I hated all the things I had toiled for under the sun, because I must leave them to the one who comes after me.

Ecclesiastes 2:17-18

1. What is important about the words “in his own likeness, in his own image” from Genesis 5:3?
 - Seth, like his father Adam, was also created in the image of God.
 - On a more practical level, Seth resembled his father, Adam.
2. Refer to Genesis 4. List the descendants of Cain.
 - Enoch, son of Cain
 - Irad, son of Enoch
 - Mehujael, son of Irad
 - Methushael, son of Mehujael
 - Lamech, son of Methushael
 - Jabel, son of Lamech by Adah
 - Jubal, son of Lamech by Adah
 - Tubal-Cain, son of Lamech by Zillah
 - Naamah, daughter of Lamech by Zillah
3. From Genesis 5, list the descendants of Seth.
 - Enosh, son of Seth
 - Kenan, son of Enosh
 - Mahalalel, son of Kenan
 - Jared, son of Mahalalel
 - Enoch, son of Jared
 - Methuselah, son of Enoch
 - Lamech, son of Methuselah
 - Noah, son of Lamech
 - Shem, son of Noah
 - Ham, son of Noah
 - Japheth, son of Noah

4. What names do you notice in common between the lines of Cain and Seth?
Enoch and Lamech
5. What do you note, in general, about the age of fatherhood and the age of death of these men?
- The age of fatherhood varied, but most of the men were elderly (age 65 or older) when they first fathered a child. Noah, in particular, was 500 years old before his son was born.
 - Except for Enoch, the men lived 700 to 900 years. Enoch was 365 years old when God took him away.
6. Lamech is the 7th from Adam in the line of Cain. Enoch is the 7th from Adam in the line of Seth. (Note: there may be intervening generations which are not listed in Genesis 4 and 5. Lamech and Enoch are each the 7th men *listed*.) Contrast Lamech and Enoch. (Hint: see Genesis 4:19-24 and Genesis 5: 21-24.)
- Lamech had 2 wives. Lamech killed a man for wounding him. He thought he was safe from retribution.
 - Enoch walked faithfully with God for 300 years. At age 365, God took him away.
7. What is unique about the Enoch in the line of Seth?
Enoch walked faithfully with God 300 years and had other sons and daughters. ²³
Altogether, Enoch lived a total of 365 years. ²⁴ Enoch walked faithfully with God; then he was no more, because God took him away. Genesis 5:22-24
8. How do you interpret Genesis 5:24?
God took Enoch bodily to heaven. He did not die on earth.
9. What do you learn about Enoch from Hebrews 11:5-6?
By faith Enoch was taken from this life, so that he did not experience death: “He could not be found, because God had taken him away.” For before he was taken, he was commended as one who pleased God. ⁶ And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him. Hebrews 11:5-6

10. What do you learn about Enoch from Jude 14a?

Enoch, the seventh from Adam, prophesied about them: “See, the Lord is coming with thousands upon thousands of his holy ones ¹⁵ to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him.” Jude 1:14-15

11. Why do you think Jude refers to Enoch as “the seventh from Adam?”

In the Bible, the number 7 represents both completion and unique importance. Here, we see that Enoch is definitely of unique importance.

12. Contrast Lamech in the line of Cain and Lamech in the line of Seth.

- Lamech in the line of Cain had 2 wives. Lamech killed a man for wounding him. He thought he was safe from retribution.
- Lamech in the line of Seth was the father of the godly man Noah.

13. What is unique about Methuselah?

- Altogether, Methuselah lived a total of 969 years, and then he died. Genesis 5:27
- Methuselah lived the longest of the men listed in Genesis 5.

14. What does Genesis 5 say about Noah in verse 29?

He named him Noah and said, “He will comfort us in the labor and painful toil of our hands caused by the ground the LORD has cursed.” Genesis 5:29

15. What do you think is mean by verse 29?

- Lamech thought that his son Noah would put an end to the painful labor which had resulted from Adam and Eve’s sin in the Garden of Eden.

16. What do you notice about Noah’s age when he became a father?

Noah was 500 years old when he had a son.

17. What do you think Noah thought about this situation?

- Noah wondered if he would ever have children.
- Would God’s direction to be fruitful and multiply skip his line?

18. Who were the sons of Noah?

After Noah was 500 years old, he became the father of Shem, Ham and Japheth. Genesis 5:32

19. Except for the Enoch in the line of Seth, what does Genesis 5 say about the other named men?

They had a named son, other sons and daughters, and then they later died.

20. Why do you think that Genesis 5 does not list the daughters of the named men?

This was a patriarchal society, and the line went through the males.

21. Read Genesis 6:1-8.

a. Looking at Genesis 6:1-2, what command from God to mankind in Genesis 1 is illustrated here?

- When human beings began to increase in number on the earth and daughters were born to them, ² the sons of God saw that the daughters of humans were beautiful, and they married any of them they chose. Genesis 6:1-2
- Be fruitful and increase in number. Genesis 1:28

b. Also looking at Genesis 6:1-3, what does this passage suggest from a sexual perspective?

The men took wives with impunity.

c. How does God respond to the situation of mankind on earth, according to Genesis 6:3?

Then the LORD said, “My Spirit will not contend with humans forever, for they are mortal; their days will be a hundred and twenty years.” Genesis 6:3

d. Who were the Nephilim?

The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown. Genesis 6:4

e. Moving on to Genesis 6:5-7, what is the situation of mankind on earth?

The LORD saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time. ⁶ Genesis 6:5

- f. What does God feel and what does he resolve to do?

The LORD **regretted that he had made human beings** on the earth, and his heart was deeply troubled. ⁷ So the LORD said, **“I will wipe from the face of the earth the human race I have created—and with them the animals, the birds and the creatures that move along the ground—for I regret that I have made them.** Genesis 6:6-7

- g. Who alone has found favor with God?

But Noah found favor in the eyes of the LORD. Genesis 6:8



Genesis Lesson 5

Genesis 5:1 – 6:8

Genealogies in Genesis

- Genesis 5 is the 2nd Genealogy in the Book; the 1st Was Genesis 4:17-22
- 2 Type of Genealogies in Genesis: Linear/Vertical and Segmented/Horizontal
 - Linear/Vertical Trace an Unbroken Line of Descendants
 - Segmented/Horizontal Trace the Descent from One Individual Through Several of His Children
 - Linear/Vertical Always More Important; Focus on the Chosen Line and Establish Legitimacy for Membership in That Line
 - Consider Matthew 1:1-17 (Lineage of Jesus from Abraham to Joseph) and Luke 3:23-38 (Lineage of Jesus from Joseph to Adam)
- 4 Different Genealogies in the 1st 11 Chapters of Genesis, Each with a Specific Purpose

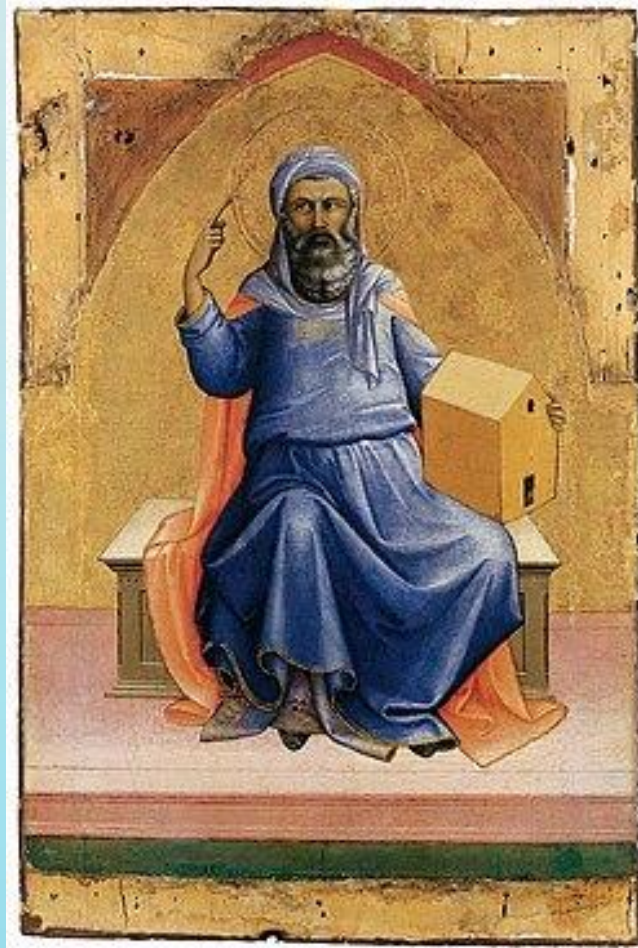
Genealogy #1: Genesis 4:17-22

- The Descendants of Cain
- Starts out Vertical, Then Becomes Horizontal with Lamech's Sons
- Purpose: Noteworthy Cultural and Technological Developments
- It Cannot Be the Chosen Line Because Cain is Far Apart from God
- J. Ellul in *The Meaning of the City* Writes about Cain
- Cain Cannot Admit His Sins Before God, So He is Far from God's Grace

Genealogy #2: Genesis 5:1-32

- The Descendants of Adam Through Seth
- Linear/Vertical Genealogy for a Chosen Line
- Purpose: This Genealogy Produces Noah, Who Has Found Favor with God

Noah



Noah; Lorenzo Monaco; circa 1370-1425; Metropolitan Museum of Art, New York City, New York;
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Genealogy #3: Genesis 10:1-32

- The Table of Nations
- A Segmented/ Horizontal Genealogy
- Purpose: Documents the Descendants of Noah's 3 Sons, Shem, Ham, and Japheth
- Their Descendants Produce the 3 Great Divisions of Mankind in the Ancient World

The Sons of Noah



Shem, Ham, and Japheth; James Tissot; circa 1900; copyright: www.wikimediacommons.org

Genealogy #4: Genesis 11:10-32

- A More Specific Genealogy of the Descendants of Shem's Son Arphachshad (Arphaxad)
- A Linear/Vertical Genealogy of the Chosen Line
- Purpose: Produces Abram, Who Will Be the Father of Many Nations and Through Whom All the Peoples of the World Will Be Blessed (Genesis 12:1-3)

Abraham



Abraham; Lorenzo Monaco; circa 1408-10; Metropolitan Museum of Art, New York City, New York

Man	Genesis Passage	Age at Fatherhood	Age at Death
Adam	Gen 5:3-5	130	930
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Serug	Gen 11:22-23	30	230
Nahor	Gen 11:24-25	29	148
Terah	Gen 11:26-32	70	205

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The Ages in Genesis 5

- Take Them at Face Value or Consider Them Symbolic?
- No Commentator Has a Satisfactory Explanation
- ESV Study Bible Comment
- How Do We Explain the Ages in Conjunction with Genesis 6:3 (Man's Days Will Be 120 Years)?
- 120 Years Not Always the Case; See Generations After Noah
- God Implemented the Decision Gradually; By His Grace, Some Men Lived Beyond 120 Years
- Post Flood, Later Men Rarely Lived Past 120; Joseph (110); Moses (120); Aaron (123); Joshua (110)
- Long Could Be Construed as a Sacred and Honorable Blessing from God, While It Lasted

Enoch



Enoch; copyright: International Standard Bible Encyclopedia

Enoch (Genesis 5:21-24)

- What Does It Mean to Walk Faithfully with God?
 - Communion
 - Fellowship
 - Special Intimacy with God
 - Piety
 - Malachi 2:6b
 - Micah 6:8
- Enoch Did Not Die a Natural Death; God Took Him Away
 - A Greater Honor Than a Long Life
 - A Distinction Shared Only with the Prophet Elijah
 - 2 Kings 2:11-12

Elijah



Elijah Ascending into Heaven in the Fiery Chariot; by Herri met de Bles; copyright: www.fineartamerica.com

Genesis 6:1-7

- This Passage Is Nicely Bracketed by Genesis 5:32 and Genesis 6:8 Which Speak About Noah
- This Passage Gives Us God's Moral Motivation for the Flood
- The Passage Links the Genealogy of Adam Through Seth (Genesis 5:1-32) with the Rapid Population Expansion
- They Have Been Fruitful and Multiplied

Genesis 6:1-2

- Who Are the Sons of God and the Daughters of Men?
- John Walton, “One of the Thorniest in the Old Testament Interpretation”
- Interpretation #1: The Sons of God Are Angels Who Married the Daughters of Men
 - A View Held Until the 2nd Century AD, When Christian and Jewish Authors Adopted Completely Different Interpretations
 - Intertestamental Literature (Between Malachi and the New Testament) Heavily Favored This Interpretation; *1 Enoch*
 - Interpretation Dismissed Because the New Testament Teaches that Angels Do Not Marry; Matthew 22:29-30; Mark 12:24-25; Luke 20:34-36
 - Other Major Objection: Mankind Is Being Punished for the Actions of Angels (Genesis 6:5)

The Sons of God Are Angels



The Sons of God Saw the Daughters of Men That They Were Fair, by Daniel Chester French, modeled by 1918, carved 1923; copyright: photo by Daderot; original sculpture at Corcoran Gallery of Art, Washington, D. C.

Genesis 6:1-2

- Who Are the Sons of God and the Daughters of Men?
- Interpretation #2: The Sons of God Are Rulers Who *Married* the Daughters of Men
 - Adopted by Jewish Scholars in the 2nd Century AD; Has Appeal Among Some Christian Scholars Today
 - The Subtext: Ruler Took Women as Wives or Exercised “the Right of First Night”; Documented in the Mesopotamian *Gilgamesh Epic* in 2100 BC
 - In the Context of the Right of First Night, the Genesis Interpretation Might Be “the Sons of God Took Other Men’s Wives”

Genesis 6:1-2

- Who Are the Sons of God and the Daughters of Men?
- Interpretation #2: The Sons of God Are the Godly Descendants of Seth, and the Daughters of Men are the Ungodly Descendants of Cain
 - The Interpretation Adopted by Early Christian Scholars in the 2nd Century AD
 - Interpretation Fell out of Favor Because No Place in the Old Testament Identifies the Descendants of Seth as the Sons of God

Genesis 6:4, The Nephilim

- The Only Other Scripture Reference Comes from the Comments of the Spies Moses Sent into Canaan with Caleb
- Numbers 13:32c-33
- The Best Interpretation: The Nephilim Were Large in Stature and Mighty Men of Renown
- Genesis 6:4 May Not Be Associated with the Sons of God and Daughters of Men Passage at All; Rather, an Extraneous Comment

Genesis 6:3,5-7

- “Mortal” in Genesis 6:3 Is “Flesh” in the Hebrew Masoretic Text
- God Intends to Withdraw His Spirit, His Breath, His N^esama from Man After 120 Years
- Without His Spirit, the Flesh Which is Man Will Die
- Job 34:14-15

Genesis 6:3,5-7

- The Human Race Across the Earth Was Wicked, Except for Noah (Genesis 6:8); Both the Lines of Seth and Cain Are Implicated
- Mankind's Wickedness Is Expressed by Both Actions and Thoughts; Romans 1:18, 21, 24, 28-29
- Note the Contrast in Genesis 6:3,5-7 to Genesis 1:31; What God Had Made Was Very Good; Now the Sins of Mankind Have Destroyed All God's Plans for His Creation
- God Intends to Reverse His Great Acts of Creation of the Flood
- Mentioning Noah Presents a Measure Of Grace in What God Intends to Do
- Noah Is Now on Par with Moses, Who Also Found Favor in God's Eyes; Exodus 33:17 (NASB)

The Depravity of Mankind



The Depravity of Mankind Before the Flood by Cornelius van Haarlem; 1615; Musée des Augustins, Toulouse, France